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American Research Center In Egypt, Inc.

NEWSLETTER



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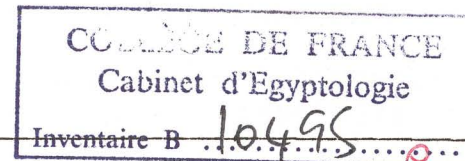
APRIL 1972

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NO. 2 KASR EL DOUBARA
GARDEN CITY, CAIRO
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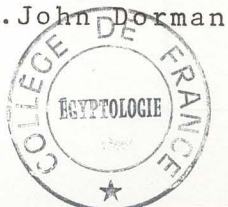
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GUSTAVE EDMOND VON GRUNEBAUM
1909-1972

The American Research Center in Egypt, along with the scholarly community of which he was a leading member, was stunned by the death of Gustave von Grunebaum in Los Angeles on February 27, following a two-month illness.

Professor von Grunebaum was President of ARCE from 1966 to 1971, during which time the organization's activities expanded to include many new areas concerning medieval and modern Egypt while maintaining its program of research into ancient Egypt. He had played an activating role during the first half of the decade in bringing together in ARCE, scholars interested in the study of all phases of Egyptian culture and history. Writes Professor D. W. Lockard, his long-time associate in ARCE, "Gustave will not be forgotten and it will always be remembered that without him ARCE would never have been able to play the prominent role that it does today."

Born in Austria in 1909, later a U.S. citizen, Professor von Grunebaum received his Ph.D. at the University of Vienna in 1931, did post doctoral work at the University of Berlin, and came to the Asia Institute in New York in 1938. From 1942 to 1957 he was on the faculty of the University of Chicago, from whence he joined UCLA as Professor of Near Eastern History and Director of its new Near Eastern Center, which under his administration became one of the world's leading centers of Near Eastern Studies.

From Professor Nikki R. Keddie's memorial address for Professor von Grunebaum we quote, "To a childhood mastery of English and French he added a later command of Italian, Spanish, Latin, Greek, and classical culture, and a university acquired knowledge of the Arabic, Persian, and Turkish languages and cultures. To his linguistic and literary knowledge he joined a broad understanding of human society that encompassed many of the usual academic disciplines - including History, Anthropology, Philosophy, and Religion. The originality of his mind combined with indefatigable scholarship and an almost photographic memory to lay

the foundation for an outstanding series of scholarly books and articles....Always ready to listen to the problems and advice of others, he could reserve final decisions to himself, confident of the general validity of his own judgments."

He served on the governing boards of, in addition to ARCE, the American Oriental Society; American Research Institute in Turkey; Center for Arabic Studies Abroad, Cairo; American Institute of Iranian Studies; and in 1967 as Honorary President of the Middle East Studies Association.

Honors bestowed upon Professor von Grunebaum included two honorary degrees: from the University of Frankfurt in 1964 and Hebrew Union College in 1969. He was also a Fellow of the American Academy of Arts and Sciences and of the Middle East Institute, and elected member of the American Philosophical Society and l'Institut d'Egypte.

He was chairman of several international symposia on Islamic Civilization, of which he knew and interpreted in new ways both the medieval and the modern as seen by one who was both a European classicist and influenced by the American social sciences. His multitudinous publications encompassed Arabic poetry and Arabic literary criticism, and later the cultural and intellectual history of Islam and even the history of the human imagination. Many of his books, written in German or English, have been translated by Arab and other Muslim scholars.

Professor von Grunebaum is survived by his wife and two daughters. Most poignantly remembered are his humanist qualities of wisdom, wit, faith and compassion, which made his standards of excellence an inspiration to all who knew him whether in the U.S., in the Near East, in Europe; the world was his home, civilization his concern.

GAMAL MEHREZ, 1918-1972

It is with deep regret that the Cairo Center reports the death on January 10 of Dr. Gamal Mehrez, Director General of Antiquities. Dr. Mehrez suffered a severe stroke on December 22, from which he never regained consciousness.

Dr. Mehrez received his BA from Cairo University in 1939, his MA in 1944 and his PhD in 1948. He was a member of the faculty of Cairo University, as professor of Islamic studies, from 1948-52. In 1952 he was named Egyptian Cultural Attache to Spain and for two years was Director of the Islamic Institute in Madrid. Returning to Egypt, he joined the Department of Antiquities, in which he served successively as Curator of the Islamic Section, Member of the High Committee, and, for the last three years, Director General of Antiquities.

Dr. Mehrez had long been a good friend of the ARCE. Always busy, but never too busy to receive a visitor, a brusque manner which belied a sympathetic understanding of one's problems and a genuine desire to help solve them, a dedicated scholar with a keen sense of the importance of the Islamic heritage, Dr. Mehrez leaves a void which will be extremely hard to fill.

NOTES FROM PRINCETON

Board of Governors

The Board of Governors of ARCE will meet at the Institute of Fine Arts, New York University on Saturday, May 13, 1972. Members are invited to notify the Princeton office of items which they would like to request the Governors to include on the agenda of the meeting.

New Honorary Member

Sterling Dow was elected to Honorary Membership in ARCE by the Executive Committee at its meeting on November 18, 1971. Professor Dow presided at the founding of the Center and served as Secretary in 1950 and Trustee from 1950 to 1953. He is a prolific scholar known the world over in the field of Mediterranean archaeology including Ptolemaic Egypt, as well as Greek history and Greek epigraphy.

Professor Dow is at present John E. Hudson Professor of Archaeology Emeritus at Harvard University where he works in his study at the Widener Library.

Recent Publications

By Members of ARCE

Morroë Berger, "The Arabs' Attitude to the West", The Yale Review, Yale University Press, Winter 1972

Morroë Berger, Islam in Egypt Today, Cambridge University Press, Cambridge and N.Y., 1970

Hans Goedicke, commentary; Gertrude Thausing, introduction; Nofretari, A Documentation of Her Tomb and Its Decoration, Graz 1971. 1 vol., 62 pp. text, 130 pp. on art print paper with 155 color pictures and numerous plans. \$112.

Charles F. Nims, "The Eastern Temple at Karnak", Beitrag zur Agyptischen Bauforschung und Altertumskunde, Heft 12, Weisbaden 1971

John A. Wilson, Thousands of Years. An Archaeologist's Search for Ancient Egypt, Scribner's (April 1972)

Also of Interest

Editions de Belles-Lettres, Geneva, is republishing several classics including:

L.J. Champollion, Monuments de l'Egypte et de la Nubie and Notices Descriptives

C.R. Lepsius, Denkmaler aus Agypten und Athiopien
Rosellini, Monumenti

E.J. Brill Ltd., Publishers, Leiden, Netherlands, book lists on the Near East, as well as lists of Arabic Texts on history, Islam, philosophy, philology, social sciences, etc., have recently been distributed.

B.R. Gruner N.V., Booksellers, Amsterdam, has available its 1972 catalogue of publications concerned with Egyptology and Classical Antiquity. One listed is A.D. Touny, Steffen Wenig, Sport in Ancient Egypt 1970.

Fleming Johansen, Traduit du danois par Ghani Merad, Reliefs en Bronze D'Etrurie, Glyptothèque Ny Carlsberg, Copenhagen 1971, 166 pp. text, 67 pp. plates.

Auction Catalog 46 of Munzen und Medaillen, Basel, Malzgasse 25, concerning Egyptian art and Egyptian coins auctioned on April 28 is available. 102 pp. text, 43 pp. illustrations.

FELLOWS ALUMNI ASSOCIATION

The first ARCE Fellow Alumnus to write for the Newsletter's new column, Reverend Martin J. McDermott, informs us that he is involved in CEMAM, Center for the Study of the Modern Arab World, which opened in October, 1971 at St. Joseph's University, the Jesuit institution of higher learning in Beirut.

The Center will provide continuing documentation and the execution of specific research projects:

1. An annotated bibliography on socio-cultural changes in the Arab world, insofar as these are related to the values and institutions of the area. For the present, the bibliography is confined to material in English and French; it is to be completed eventually by the addition of materials in Arabic, and in other Western languages as well. Before printing the bibliography, the Center is distributing for criticism a number of mimeographed copies.

2. A systematic review of newspapers and periodicals for material reflecting Arab opinions and attitudes on the problems of socio-cultural change.

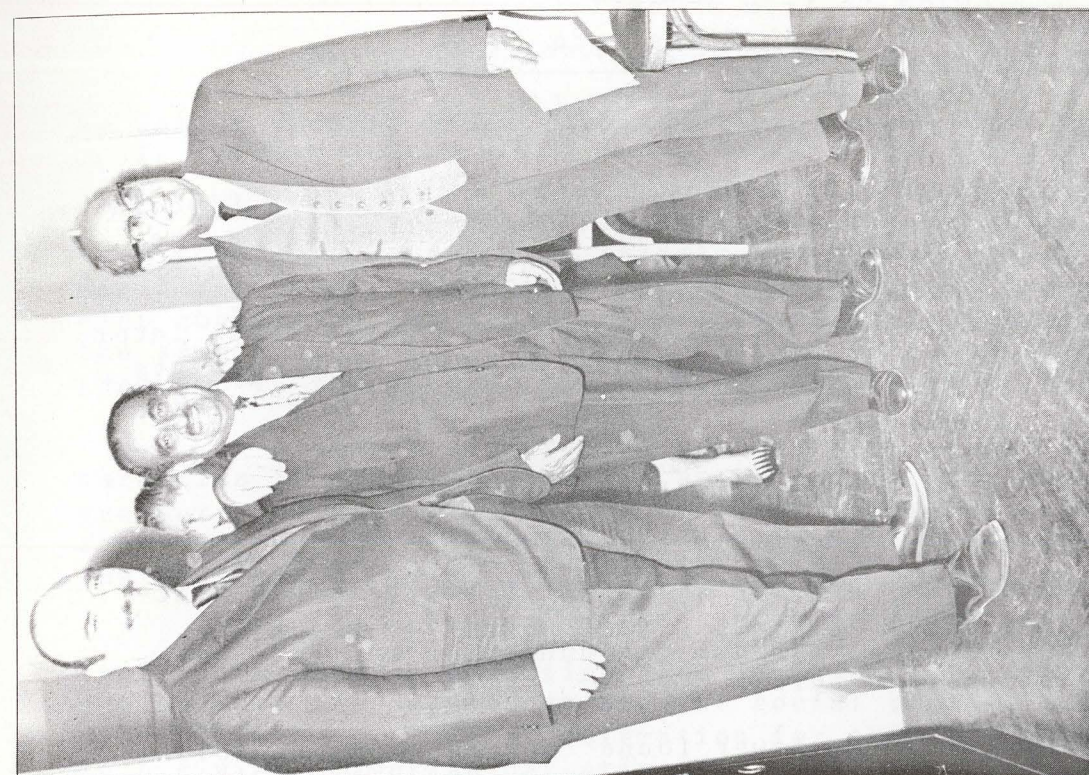
3. A content analysis of recent Arab writings dealing with acculturation. The selected texts will be translated and analyzed, special attention being given to the vocabulary which has come to be associated with this subject.

Former ARCE Fellow, George T. Scanlon of Oxford University, presented an illustrated lecture at the Cairo Center on January 5 entitled, "Excavations at Fustat". Dr. Scanlon is Director of the Fustat Expedition, which is supported by the Smithsonian Institution through ARCE.

"Known (and Some Unknown) Treasures in the Cairo Museum" was the title of the illustrated lecture presented at the Center by ARCE Fellow Alumnus Bernard Bothmer (left), the Center by ARCE Fellow Alumnus Bernard Bothmer (left), Curator of the Egyptian Collection of the Brooklyn Museum on February 5. Shown with Professor Bothmer are Duncan Cameron, Director of the Brooklyn Museum and John Dorman, Cairo Director of ARCE.



The public was invited to Dr. Scanlon's lecture and to Professor Bothmer's, and both were extremely well attended.



Also at Professor Bothmer's lecture:

Zareh Misketian, Cairo Center, Dr. Fakhry, Dr. Labib Habachi, Honorary Member of ARCE

Dr. Ahmed Fakhry, Honorary Member of ARCE, Mrs. Atteya Habachi, Dr. Henry Riad, Director of the Cairo Museum, Mrs. Fakhry

The following is from an article
which appeared in The New York Times late in 1971

"WERE YOU THERE, ADA LOUISE? *
by Arnold M. Auerbach

"The recently opened Kennedy Arts Center, like Lincoln Center, received a mixed critical reception. Nevertheless the buildings are obviously here to stay and, in time, may even come to be admired. The Center's defenders point out that past critics of architecture have often been cool to works which later gained great esteem. Along these lines, we offer some comments that may or may not have been printed after the first showing of some now famous landmarks.

"From the Cairo Daily Papyrus

"GIZEH, 3000 B.C. -- The long awaited unveiling of the Great Pyramid of Cheops took place last Ptah-day before a glittering throng who, nibbling figs-in-blankets and sipping pomegranate flips, jostled through the dunes for a first look at the much heralded structure.

"Unhappily, this viewer found the monstrous mausoleum a distinct let-down. Big it is, assuredly. And ostentatious, by all means. But one expects more from a Wonder of the World than a heap of limestone. And certainly the eminent architectural firm of Snefru and Ptomkins, with so vast a budget at its disposal, might have had the gumption to deviate from the ultra-traditional -- not to say stodgy -- lines we Egyptians have grown accustomed to after three dynasties. Mr. Ptomkins would do well to examine the work the Assyrians are doing in ziggurats.

"Moreover, the location -- several miles from the nearest oasis -- leaves much to be desired. Last night a severe bottle-neck hampered camel traffic all the way from Thutmose Circle to the Nile Delta. The ceremonies were also marred by a group of militant serfs, protesting their working conditions. Luckily the hecklers were speedily rounded up by the Mesopotamian tactical police and stung to death by asps.

"Pharaoh Khufu's scarab-encrusted addition to our skyline will doubtless be with us a long time. But, as one princeling was heard to remark, 'It's a nice place to be buried in, but I wouldn't want to live there on a bet.'"

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AN ISLAMIC APPROACH TO NARCOTICS EDUCATION

by Walter Herbert Dixon, Assistant Professor, American University
in Cairo

It is generally accepted that the Egyptian criminal code is virtually divorced from Islamic Law in fact if not in theory. Similarly, the programs put forward by Egyptian experts in narcotics control do not usually give effect to Islamic principles. At the same time it is frequently observed that legislation is inadequate in the face of the problem of narcotics abuse.

A number of Egyptian authors have agreed that the use of narcotics is socially accepted as an escape from tension and pressure and that legislation aimed at suppression of narcotics consumption will only open a breach between the legislators and the people.

Samir al-Ganzouri, for example, has maintained that the ineffectiveness of narcotics laws in Egypt ¹ is largely due to the gap between the legal norm and the social reality represented by the public's attitude of toleration for the consumption of narcotics. In his view, Egyptian narcotics legislation has erred because it has moved in a direction that is inconsistent with the conscience of the society as expressed in the beliefs of the people.²

The idea that laws should be derived from the will of the people is indicative of a Western secular perspective. In the Islamic legal system, the Law emanates from God. Thus in the basic sense there is a rule of Law rather than of the will of the people. In traditional Islamic countries the Shari'a or Holy Law still is the primary theoretical monothestic basis for the political and social arrangements ordering the society. Islamic society is organized according to God's Law and the Islamic state is the agent of this Law which has its origin in God's Will, not in the will of the people.

Today most countries with largely Muslim populations have nevertheless moved with the contemporary tide in the direction of separation of the spheres of public law on the one hand from that of religion and morality on the other. Still, it should be understood that the separation of law from morality and religion

1. The illegal consumption of narcotics seems to be increasing in Egypt. See Samir al-Ganzouri's "Drug Legislation in the UAR" in the National Review of Criminal Sciences, Part I, 1969.

2. Ibid.

is a Western innovation which has spread throughout most of the world. This fragmentation is not consistent with Islamic legal theory, and it has had a social cost in that it has reduced the legitimacy of the public law.

When the state's laws are widely perceived by a generally devout population as being divorced from the teachings of their religion, the public law loses much of its appeal for them. Conversely, if the laws of the state are seen as being consistent with the principles of a widely accepted religion, those laws are likely to be generally accepted by the part of the population which is religious.

The proposition that legislation is inadequate in the face of serious social problems like illegal narcotics consumption assumes that the public law stands alone apart from the mores of the society. If legislation is simply an elaboration of provisions foreign to the values of a population, then such legislation alone certainly is insufficient with respect to the betterment of society.

However, anti-narcotics legislation in Muslim countries need not stand alone. There are Islamic principles which, if effectively articulated, might support the public law in this area. These religious principles, although known to Islamic scholars and to some responsible officials, are not a part of popular religion in Egypt, nor are they given sufficient attention by those concerned with narcotics abuse.

The Egyptian National Center for Social and Criminological Studies has conducted investigations which indicated that about eighty per cent of the hashish consumers interviewed believed that hashish is not prohibited by Islam. The same research made it clear that many drug users in Egypt regularly perform their religious duties without perceiving any contradiction between the consumption of narcotics and devotion to their faith. In the group studied, only twenty per cent of the users did not pray or fast, forty-four per cent did so regularly, and the rest prayed and fasted intermittently.³

In Egypt religion is very important at the social level where narcotics consumption is most prevalent, but this sector of Egyptian society does not see anti-narcotics laws as being supported by religious rules. The Egyptian public does not view the consumption of narcotics as irreligious or morally reprehensible, but instead regards the legislative criminal defi-

3. Ibid.

inition of narcotics consumption as an arbitrary act of the state.

An instructive parallel exists regarding alcohol, the consumption of which is legal in the eyes of the Egyptian public law, but which is widely thought to be prohibited by the rules of Islamic Law. With respect to this juxtaposition, popular Islam rather than the criminal code has the stronger effect on the bulk of the Egyptian people. Alcohol is generally eschewed, except by some of the sophisticated, while the use of hashish is widely accepted, particularly although not exclusively in the lower strata. In Egypt, religion serves as a restraint regarding the use of alcohol, but for the most part does not do so with respect to narcotics.

A controversial element in the proposition that Islamic principles are antithetical to the consumption of narcotics concerns the meaning which has been ascribed to the Arabic word khamr. Khamr is the term most widely used not only in the Qur'an, but also in the traditions of the Prophet and his Companions, and in the opinions of Muslim legal scholars with respect to the topic of intoxicants and intoxication. This noun is derived from the verb khamara which means to cover, hide, or conceal so it makes sense to view the noun as indicating a substance that has the effect of covering or veiling the mind. This is in fact the definition of Bukhari who has written that "al-khmar ma khamara al-'aql-khamr is what covers or confuses the mind".⁴

This wide use of the term to include all intoxicants is accepted by three of the four schools of Islamic Law, but in popular usage khamr is usually translated as wine and khumur, its plural, is typically taken to mean liquor or alcoholic beverages. Khamr is also sometimes considered by laymen to have the latter, more general meaning. The point to be emphasized here is that Islamic Law does not generally restrict the term khamr so narrowly as even the wider popular connotation. Therefore in the following pages khamr will be translated as intoxicants.

The Qur'an contains a number of verses which relate to the issue of intoxication and use of intoxicants, but it suffices to focus on suras four and five.

Sura four, verse forty four (al-Nisa') commands that Muslims "Approach not prayers with a mind befogged, not until you

4. Al-Bukhari's Sahih As Explained by Al-Karamani (Cairo: The Egyptian Press and Muhammad M. Abdul Latif, 1933) First edition, Volumes 9-10. P. 141.

can understand all that you say".⁵ The expression "with a mind befogged" prohibits intoxication at the time of prayer. The Qur'an not only commands the act of prayer, but calls for its performance with solemnity and a feeling for the majesty and glory of God. Consequently, the interdiction with respect to praying while intoxicated is motivated by the wish that Muslims remember God with clear minds not covered or veiled by an intoxicant.⁶

Since a principal duty of Muslims is to pray at regular intervals five times a day, the prohibition of prayer while under the influence of an intoxicant makes the use of narcotics impracticable except after the last prayer of the day. Still, this command does not absolutely forbid all consumption of narcotics since after the evening prayer intoxication would not interfere with prayer.

In sura five, verse ninety (al-Ma'ida) Muslims are addressed as follows:

Oh you who believe! Intoxicants and gambling, dedication of stones, and deviation by arrows are an abomination of Satan's handiwork. Eschew such abominations that you may prosper.⁷

The next verse of the same sura states that

Satan's plan is to excite enmity and hatred among you with intoxicants and gambling, and to hinder you from the remembrance of God and from prayer. Will you not then abstain?⁸

Verse ninety of sura five places intoxicants in the same category as the idolatrous and heathen practices of the pre-Islamic era. The last line of verse ninety-one of sura five, according to Makhluf's explanation of the Qur'an, indicates a sharply asserted prohibition of such practices with special reference to intoxicants and gambling.⁹

Sura five (al-Ma'ida) takes a strict and uncompromising view of the consumption of intoxicants. Sura five's linkage of intoxicants with paganism has been interpreted to mean that

5. The Holy Qur'an with Explanations of the Qur'anic Meanings. Commentary by Hasanin Muhammad Makhluf (Cairo: The Arabic Book Press and Hassan al-Sharbatli and Sons, 1956) p. 151.

6. Muhammad Rashid Rida, Explanation of the Qur'an Regarding the Hakim of Islam and the Way that Muhammed 'Abduh Taught in al-Azhar (Tafsir al'Qur'an al-Hakim) (Cairo; No publisher indicated, 1325 A.H.) Volume V, p. 113.

7. The Qur'an with Makhluf's Commentary, p. 205.

8. Ibid.

"the devotee of intoxicants is like the idol worshipper".¹⁰ This categorization, if accepted, would mean that a regular user of intoxicants would be an object of the jihad, and subject to a possible death penalty.

The main stream of Muslim jurisprudence accepts the use of the word khamr to embrace anything the taking of which leads to confusion of the mind and corruption of its faculties of reason and perception. Sunni Muslims adhering to the Shafi'i, Maliki, or Hanbali Schools of Law are bound to abstain from the consumption of any intoxicant because those schools teach that Islam prohibits the use under ordinary circumstances¹¹ of any intoxicant. This absolute prohibition of general consumption of intoxicants is based on Qur'anic passages such as those already cited, and on numerous traditions which support the basic position that every intoxicant is forbidden.¹²

This line of thought is contested by the Hanafi School of Law which defines khamr very narrowly¹³ thus placing an absolute prohibition on only a few intoxicants. With respect to other intoxicating substances, the Hanafis forbid intoxication rather than simply prohibiting all consumption.

Since the Shafi'is, Malikis, and Hanbalis forbid the ordinary use of any intoxicant and the Hanafis, despite their toleration of the consumption of most intoxicants, completely ban intoxication, all orthodox Muslim religious authorities agree that a condition of stupor or exhilaration induced by consumption of any substance which affects the mind is prohibited by Islam. The condition of intoxication is not logically separable from consumption of an intoxicant because an intoxicating substance begins to take effect after its introduction into the body even if no noticeable symptoms of intoxication are evident. Although the effects may be slight and manifestations controlled or suppressed, the use of an intoxicant means that the body and mind are affected to some extent by it. Once an intoxicant is used the basic issue is the degree of intoxication which results.

In the case of consumption of narcotics, this rigorous

9. Ibid.

10. Rashid Rida, Tafsir. Volume VII, p. 63

11. Medical or scientific usage would not be forbidden.

12. The literature of ahadith on this subject is too vast to deal with here.

13. The Hanafis hold that the term khamr applies only to alcoholic drinks made from grapes and even this is not absolute since the Hanafis exclude liquids which have been boiled until two-thirds of the original quantity has evaporated from the prohibition on khamr.

logic has relevance to the Islamic doctrine prohibiting intoxication because narcotics are generally used in order to "veil the mind".

The Shafi'is, Malikis, and Hanbalis prohibit the use of narcotics except for medical or scientific purposes, while the Hanafis tolerate the general consumption of narcotics only if no state of stupor or exhilaration is induced.

Authorities on Islamic Law indicate that it is appropriate to use force against those who transgress the rules of Islam regarding intoxicants. Collective punishment is implicit in the hadith related by Ibn Hazm to the effect that the Prophet, when told that a group of people would not abstain from an intoxicant "used for strength in work and in cold," responded "If they do not quit it, fight them".¹⁴

Chastisement of individuals who resort to intoxicants is also a rule of Islamic Law. According to Abu Yusuf and al-Shafi'i, eighty lashes were called for in the event of simple use of khamr.¹⁵ Abu Hanifa relates that the same punishment was given by the Prophet to a man "who was high and his mind was gone".¹⁶

Some authorities advocate capital punishment. Al-Shafi'i provides evidence in support of the death penalty for repeated use of intoxicants.¹⁷ Even more severe is the point of

14. Ibn Hazm, Al-Muhalla (Beirut: The Commercial Office of Printing and Publishing, No date.) Volume VII p. 499.
15. Abu Yusuf, Kitab al-Kharaj (Cairo: The Salafia Press, 1346 A.H.) p. 196. Here Abu Yusuf employs a narrow definition of khamr but also advocates eighty lashes for anyone "drunk without khamr". Also see al-Shafi'i's Musnad (Cairo: The Islamic Cultural Center, 1950). edited by Muhammad al-Kawthari. Volume I, Chapter Four. p. 90.
16. Abu Hanifa, Kitab Musnad al-Akhbar (Cairo: The Scientific Publications Company, 1909) p. 31.
17. Al-Shafi'i's Kitab al-Umm, edited by Al-Rabi' Ibn Sulayman, al-Muradi (Cairo: The Egyptian Press, 1324 A.H.) p. 130. Al-Shafi'i gives two lists of transmitters who attested to the validity of this hadith. Al-Shafi'i's Musnad, edited by Shaykh Muhammad Ibn al-Hassan al-Kawthari (Cairo: The Islamic Cultural Center, 1950) Volume One, Chapter Four. p. 89. The commentary makes it clear that the transmitters of this tradition did not know whether execution was to follow the third or fourth offence.

view ascribed to Ibn Taymiyya¹⁸ and largely supported by Ibn Hazm¹⁹ which explicitly associates the use of narcotics with atheism.²⁰ While the moderate position taken by al-Shafi'i gives the user a number of chances to stop his consumption of intoxicants, an atheist is to be immediately executed unless he accepts God and submits to His Will. Moreover the atheist must face God's wrath after death.

Just as it forbids their direct abuse, Islamic Law prohibits trade in intoxicants.²¹ Ibn Hazm and Muslim both provide evidence in support of this rule.²² Systematic reasoning could also have been applied to demonstrate that any trade in intoxicants is contrary to Islamic Principles.

The orthodox schools of law agree that Islam calls for the avoidance of intoxication, but any trade in intoxicants encourages their use and the use of intoxicants certainly leads to at least some intoxication. Therefore the sale of intoxicating substances by Muslims is in contravention of the principle of Islamic Law that any intoxication should be avoided. Furthermore, the traditions which specify punishment for those dealing in intoxicants prove that this sort of commerce was viewed as contrary to the teachings of Islam.²³

18. According to Mahmud Shaltut, Ibn Taymiyya argued that the mere claim that Islam permits the use of narcotics was evidence of atheism. See Shaltut's Al-Fatawi (Cairo: Dar al-Qalam, 1964) p. 372.
19. Ibn Hazm supports Ibn Taymiyya on the condition that ignorance of the prohibition protects the user of narcotics from the charge of atheism. See Ibn Mazm's Al-Muhalla. Volume VII, p. 484.
20. An analogous association of the use of intoxicants with paganism is implied by sura five cited above.
21. Joseph de Somogyi generally implies this in his article "Trade in the Qur'an and Hadith" in The Muslim World. Volume LII, number two. April 1962, p. 111. However, de Somogyi uses the term "wine" rather than "intoxicants".
22. Ibn Hazm, Al-Muhalla. Volume VII, p. 478 and Volume IX, p. 8. Muslim's Sahih As Explained by al-Nawawi, Volumes 11-12, pp. 2 and 5. Ibn Hazm writes that Shafi'i, Malik, and Ahmad Ibn Hanbal agree on this point.
23. As an illustration see Ibn Hazm's Al-Muhalla where Ibn Hazm relates that 'Umar, the second caliph, ordered that all the possessions of a man who had become wealthy by trading in intoxicants be destroyed or confiscated. Volume IX, p. 8.

The Shari'a establishes principles of collective punishment,²⁴ confiscation²⁵ and the death penalty which are reflected in the modern Egyptian laws relating to narcotics abuse and the illegal traffic in drugs. While generally unrecognized and unintentional, this parallel is instructive. Besides illustrating the survival of Islamic principles in a largely secularized legal system and indicating that the gap between the Shari'a and Egyptian criminal law is not so clear-cut as many have thought, the interface of Islamic Law and modern legislation points to a fault in the secularist view that the Egyptian narcotics laws are wrong because they are not consistent with the will of the people.

Islam is a basic and vital part of the consciousness of most of the Egyptian people and tolerance of narcotics abuse, despite widespread misconceptions to the contrary, violates true Islamic Law. Since elements of the public law which are consistent with Islamic legal principles must be accepted by all good Muslims, the popular bias against anti-narcotics laws might be eliminated or at least weakened if the present popular attitude of acceptance of narcotics consumption were stripped of the presumption of religious validity.

Attempts to communicate to the population of a developing country like Egypt the dangers posed for the individual and society by narcotics abuse face obstacles grounded in traditional attitudes which cannot be dismissed as simply ignorant or obscurantist for these popular inclinations are in large measure a manifestation of a sense of hopelessness and world-weariness. Corrective efforts therefore need to deal with the spiritual and moral issues which are fundamental to man's existence. Narcotics abuse is a problem with very deep roots; to deal with it we must go deeper. The impulses which move Muslims to use drugs could possibly be positively reoriented through and toward Islamic principles.

It is a Western or Westernizing notion to maintain that laws need to be consistent with the behavior of the people, but effective laws in all societies must be in accord with the cultural, social or religious conscience of the population so that the public law is considered to be right and just. The public law, if it is not fully in line with what is often done, needs to be acceptable as what ought to be done. For this reason Egyptian secularists have gone too far in their wide legal reforms. A

24. The idea of collective punishment for those imbibing with a group some of whom become intoxicated is set forth by al-Shafi'i in his *Kitab al-'Umm*, Muradi edition p. 130.

25. Confiscation as a principle of Islamic Law is established in the tradition related by Ibn Hazm referred to in footnote twenty-three.

more eclectic approach would have left the public law with more legitimacy in the eyes of most of the population. Thus, even from a secular perspective, a resurrection of Islamic principles is desirable in problem areas like that of narcotics consumption. On the other hand, continued broad-gauged secularization at full throttle is likely to contribute to the tensions and confusions which lead to narcotics abuse.

The American and European experience with drugs has certainly demonstrated that economic deprivation and social disadvantage are only partly responsible for the resort to narcotics. Egyptian and other Muslim legislators, officials, and scholars would consequently be wise not to give all their attention to the material aspects of the problem. On the contrary, they could provide an example for others by combining the spiritual with the physical in their narcotics policies.

On the practical side of things, in Egypt as well as in other Muslim countries there exists strong social pressure for conformity with what is considered to be proper behavior accompanied by a significant individual fear of social ostracism. Here there are connections with Islam which might be triggered to interrupt the present inertia which supports narcotics abuse.

Islam is a positive faith which teaches that Muslims belong to a religious community, and that all Muslims share responsibility for the welfare of that community. Regarding the subject of deterrence, laws and rules are obeyed if they command respect. Respect for the law may in turn be based on sympathy with its objectives for fear of punishment. The former is linked to matters of conscience, conviction, and social concern while the latter is tied to what is feared.

Islam operates in these areas more effectively than the criminal law of the state²⁶ because it touches the deepest emotions of the people and is bound up with morality, with the essence of what is thought to be right and good. Islam also evokes for the believer the threat of ultimate, absolute, and unavoidable punishment after death. While there is evidence that fear of punishment by the state does not significantly discourage the consumption of narcotics in Egypt, a devout Muslim will not discount the wrath of God.²⁷

26. It has already been noted that this is indicated by the fact that, while the great majority of the Egyptian population will not drink alcohol despite the legitimacy of this in the eyes of the state, a large part of the Egyptian population accepts the use of narcotics, despite the severity of the anti-narcotics legislation, in the belief that Islam does not prohibit narcotics.

27. The popular misconception about Islam's view of narcotics could very well have originated out of an effort to escape from the fear of violating God's Will.

BIOGRAPHICAL DICTIONARIES AS A SOURCE FOR MODERN EGYPTIAN HISTORY

by Donald M. Reid, Assistant Professor of History, Georgia State University

While doing research on Egyptian lawyers and the legal profession this year, I have had occasion to consult many biographical dictionaries.¹ Some of them are well-known standard works, while others are as yet little-known even to specialists. Perhaps the following listing and brief introduction to these works may be of use to other students of modern Egyptian history. This account makes no claims to completeness; there are doubtless a number of omissions, particularly among the more specialized dictionaries.

The sources discussed here range all the way from who's who, containing bare factual notices of a few lines on the subject, to extended critical biographical essays. No attempt is made to include the memoirs, book-length biographies, histories, magazine articles, and oral and archival sources which can supplement and correct the dictionary accounts. The compilers of the dictionaries often relied on accounts presented by the subjects themselves (or by their families), so the works must be treated with a healthy degree of skepticism. A recent study of Jamal al-Din al-Afghani, for example, has underlined the weaknesses in earlier works which relied exclusively on biographical information supplied by al-Afghani and his disciples. It is also worth noting that biographers often copied earlier accounts word for word, frequently without acknowledgment. It thus pays the researcher to hunt out the earliest biography of any given individual, read it, and then see what additions are made by later writers.

I. EARLY GENERAL WORKS (1890-1928)

Yusuf Asaf, Dalil Misr wa Ta'rikh Ashar Rijal al-'Asr (Cairo, 1891).

Ilyas Zakhuran, Mir'at al-'Asr (Cairo, 1898-1916, 3 vols.).

1. I would like to thank the National Endowment for the Humanities for financing my research project, the American Research Center in Egypt for sponsoring me while in Cairo, and Georgia State University for providing me with a leave-of-absence. A number of the books mentioned here were noted in Robert L. Tignor, "Some Materials for a History of the 'Arabi Revolution. A Bibliographical Survey", The Middle East Journal, XVI (1962), 239-48.

Jurji Zaydan, Tarajim Mashahir al-Sharq fi al-Qarn al-Tasi' 'Ashar (Cairo, 1903, 2 vols.; 2nd edition, 1922).

Thabit Antaki, Dalil Misr wa al-Sudan (Cairo, 1905).

Faraj Sulayman Fu'ad, al-kanz al-Thamin (Cairo, 1917).

Zaki Fahmi, Safwat al-'Asr fi Tarikh wa Rusum Mashahir Rijal Misr (Cairo, 1926).

Yusuf Ilyas Sarkis, Mu'jam al-Matbu'at al-'Arabiyah wa-l-Mu'arrabah (Cairo, 1928).

These are pioneering works upon which later compilers drew heavily, with or without acknowledgment. Even within this early group, there is much borrowing from one another. With the exception of the last, all of the above dictionaries are similar. A typical biography might be from two to a dozen pages in length and would include brief information on the subject's family background, his education, the stages of his career, his activities in charitable religious societies and other voluntary organizations, and the inevitable heavily-stereotyped eulogy of his sterling character. The last book listed, Sarkis' Mu'jam, differs considerably from the others. Sarkis' biographies are short, but his comprehensiveness and his inclusion of lists of works by various authors make him indispensable. He attempts to include information on all Arabic books and authors from the beginning of printing to 1919.

II. RECENT GENERAL WORKS IN WESTERN LANGUAGES

The Encyclopedia of Islam (Leiden, 1913-36, 4 vols.; new edition, 1960-).

Carl Brockelmann, Geschicht der Arabischen Litteratur (Leiden, 1943-49, 2 vols. and 3 supplementary volumes).

Who's who in the Arab World 1965-1966 (Beirut, 1966, 1st edition).

The Middle East and North Africa (Europa Publications, London, annual since 1948; originally called simply The Middle East).

Le Mondain Egyptien et du Moyen-Orient (Cairo, 1951, 17th year).

The first two standard works contain much relevant biographical and bibliographical information. The Middle East and North Africa regularly includes a rather short who's who section. Le Mondain Egyptien has editions both earlier and later than the one cited here and has appeared under a bewildering variety of titles (Le Mondain Egyptien, Who's Who in Egypt and the Middle East, etc.).

III. RECENT GENERAL WORKS IN ARABIC

Khayr al-Din al-Zirikli, al-A'lam (Cairo, 1954-59, 10 vols., 2nd ed., Beirut, 1968, 13 vols.).

'Umar Rida Kahhalah, Mu'jam al-Mu'allifin (Damascus, 1957-61, 15 vols.).

Yusuf As'ad Daghir, Masadir al-Dirasah al-Adabiyah Beirut, 1955, vols. 2).

Ahmad Taymur, Tarajim 'Ayan al-Qarn al-Thalith 'Ashar wa Awa'il al-Rabi' 'Ashar (Cairo, 1940).

Muhammad Husayn Haykar, Tarajim Misriyah wa Gharbiyah (Cairo, 1929).

Zaki Muhammad Mujahid, al-A'lam al-Sharqiyah fi al-Mi'ah al-Rabi'ah al-Hijriyah (Cairo, 194 -1955, 4 vols.).

The first three books in this section are recent standard works which can be conveniently grouped together. Kahhalah and Daghir (like Brockelmann in the previous section) specialize in literary figures and thus might logically be included in the following section on specialized works; they are listed here, however, because of their encyclopedic character. Zirikli and Kahhalah give very abbreviated biographical data followed by carefully-compiled lists of publications by and on the individual in question; Zirikli is a general biographical dictionary of Middle Easterners, while Kahhalah carries on the tradition of Sarkis by concentrating on authors. Daghir, whose second volume treats modern Arab literary figures, gives considerably fuller biographies than the other two and also presents extensive bibliographical information.

Special mention should be made of the lesser-known work by Mujahid. His dictionary contains biographies of hundreds of individuals on whom it is difficult to obtain information elsewhere. His book is divided into occupational categories, with judges, and lawyers, Sufis, military men, etc., being listed together.

IV. SPECIALIZED WORKS

Mahmud Taymur, al-Shakhsyat al-'Ishrun (Cairo, 1969).

Ibrahim 'Abduh, A'lam al-Sihafah al-'Arabiyah (Cairo, 1944).

Ahmed Taymur, A'lam al-Fikr al-Islami fi -l-'Asr al-Hadith (Cairo, 1967).

Anwar al-Jundi, A'lam wa Ashab al-Aqlam (Cairo, 1968).

" " al-A'lam al-Alf (3 pts.).

" " Min A'lam al-Fikr wa-l-Adab.

" " Ruwwad al-Hurriyah fi-l-'Alam al-'Arabi.

" " Ruwwad al-Qawmiyah al-'Arabiyah.

Muhammad Durri, al-Nukhbah al-Durriyah fi Ma'athir al-'A'ilah al-Muhammadiyah al-'Alawiyah (Cairo, 1889-90).

'Umar Tusun, al-Bi'that al-'Ilmiyah fi 'Ahd Muhammad 'Ali thumma fi 'Ahd Abbas al-Awwil wa Sa'id (Alexandria, 1934).

'Abd al-Rahman Zaki, A'lam al-Jaysh wa-l-Bahriyah fi Misr Athna'a-l-Qarn al-Tasi' 'Ashar

Niqula Yusuf, A'lam min al-Iskandariyah (Alexandria, 1969).

Ilyas Zakhurah, al-Suriyun fi Misr (Cairo, 1927, 2 pts.).

'Abd al-Tawab 'Abd al-Hayy, 'Asir Hayati (Cairo, 1971).

The contents of many of the above books are explained in their titles, but several call for additional comment. I have seen only the first of the books by al-Jundi. Durri contains biographical sketches of Egypt's rulers during the 19th century. Tusun has biographical information on Egyptians who studied in Europe on governmental missions up to 1863. Yusuf's work deals with both ancient and modern Alexandrians. The last book, by 'Abd al-Hayy is an interesting collection of biographical information based on interviews with prominent contemporary Egyptian leaders.

INTERIM REPORT ON THE WORK OF THE EPIGRAPHIC SURVEY THE ORIENTAL INSTITUTE, LUXOR, EGYPT, FOR THE SEASON 1971 - 1972

by Charles Francis Nims, Retiring Director

The season opened on the usual date, 15 October. The staff of the Survey for the present season, besides Mr. Nims, is: David B. Larkin and Charles C. VanSiclen III, as Egyptologists, Reginald H. Coleman, Grace Huxtable, H. Martyn Lack, and Richard Turner as artists, Werner Fliege as Maintenance Engineer, and with Myrtle K. Nims in charge of the household. Mr. Wente arrived the middle of January and assumed the Directorship on March 1.

The documentation of the temple of Khonsu at Karnak continued. The Egyptologists were occupied for most of the season with the collation of the drawings held over from last season (see the report for the season 1970-1971) and those completed during the summer. Only within the last fortnight have the Egyptologists caught up with the artists. It has been noted previously that the extensive deliberate defacement of the scenes and inscriptions in earlier times and the intricate painted patterns have required a longer effort on the part of both the Egyptologists and artists than had been anticipated. At the end of February some thirty drawings had been completed and are ready for publication.

The recording of the scenes and inscriptions about the three great doorways is well advanced. These are at the back of the pylon about the doorway through it, the doorway between the court and the hypostyle hall, and the doorway leading from the hall into the ambulatory. Both the last two doorways had been reworked in the time of Nechtanebo II and in the Greek period, and the rather shapeless character of the figures and inscriptions have required special care. The scenes about the doorway at the back of the pylon belong to the time of the First Prophet of Amon Paynedjem, the second successor in that office to Herihor. We have found that there was an extensive change of the costume worn by the First Prophet, and in the inscriptions. The separation of these has required careful study. *

It proved impossible to photograph many of the architraves in the court and consequently these important inscriptions were traced. This work was done by Richard Turner, who is also becoming the expedition photographer, a task held for the past quarter century by Mr. Nims. Mr. Wente has made tracings of a long oracle text on one of the columns in the court and of some badly damaged marginal inscriptions.

The only elements expected to be included in the first publication of the temple and not yet begun are the pilasters against the first pylon. These have some peculiar problems, but Mr. Wente anticipates that the work will be started at the beginning of the next season if they are not finished before 15 April. As our objective is the complete recording of the temple, none of these elements can be omitted.

A preliminary survey of the work accomplished at the Temple of Khonsu indicates that there will be over 200 plates in the publication of the court and hypostyle hall. This will be a larger volume than the Epigraphic Survey has yet published. Editorial work should start in the summer of 1973.

The plates of the Tomb of Kheruef have been printed. Had the practice of publishing only the plates with a short introduction, as in most of the previous volumes, been followed, the volume would have appeared within the next few months. But it

was decided to publish a longer discussion and the translation of the texts. The present writer has not progressed with this task as rapidly as had been hoped, and this has delayed the printing of the volume.

* Dr. Nims has elaborated on Paynedjem's costume change in a recent letter to the Oriental Institute at the University of Chicago:

"Most of us have learned from Hans Christian Anderson or Danny Kaye that the 'Emperor's New Clothes' were a bare-faced fraud. In copying the scenes in the Temple of Khonsu which are about the gateway at the rear of the pylon we have discovered that the First Prophet of Amon (High Priest) Paynedjem was given new garments in his reliefs. The problem before us is to discover which clothes are the new ones.

"In the temples of Egyptian Thebes the recarving of reliefs in the reign of the ruler who had them executed, as distinguished from a later usurpation, is commoner than most scholars realize. The reasons for such changes are not always evident. Apparently sometimes it was to better the composition of the scene or the proportions of the figures. In other instances it may have been a matter of style.

"A case of the first was discovered by the earliest epigraphers at Medinet Habu. In the famous scene of the naval battle on the north wall of the Mortuary Temple of Ramses III extensive alterations were made. The two versions were carefully separated and drawings of them published in the first volume from this temple. In the final volume from this temple, VIII, the private apartments of the Pharaoh in the Eastern High Gate have reliefs of the king with the young women of his harem. In some of these the head of the ruler and other matters were recarved. The Egyptologists were not confident that in every instance they could tell which version was the earlier. On the back of the High Gate the position and size of the battle axe carried by the king, and other details, were altered, but the plaster in which the alteration had been made had fallen away long since, and now we have neither version complete.

"In many of the reliefs of Seti I within the great Hypostyle Hall at Karnak the head of the king was enlarged and many of the other details altered. Only a small bit of plaster remains in position in one scene to attest that the larger version was final; otherwise it might seem that this was the original relief. In the Tomb of Kheruef the skirts of the acrobatic dancers owe their present shape to additions made in plaster. At first we thought that the changes were dictated by prudery, and that

the skirts covered the nudity of the dancers. Further study showed we were mistaken; originally the girls wore close fitting skirts ending just above the knee; the new ones were slightly looser and extended to just below the knee.

"The most extensive recarving of reliefs was in the south end of the Hypostyle Hall at Karnak. The decoration there was at first in raised relief, begun by Seti I and continued by his son Ramses II. Midway in the work the latter monarch decided to use incised relief instead. Instructions were given to change the reliefs already finished to the new style, and to replace the cartouche of Seti by that of Ramses. The changes were done rather crudely and not always intelligently; in two similar scenes on either side of the southern doorway Ramses was shown offering to Amon, behind whom stood his deceased father Seti. The workmen changed cartouches of the latter to those of Ramses!

"When changes were to be made in a relief the designated area was covered with a coat of plaster to the proper depth and the new design cut in this. When a figure in raised relief was made smaller, or one in incised relief made larger, plaster may not have been necessary. In many instances of change the plaster has fallen from the wall, and even though the outlines of one of the versions may be visible in the stone, it is difficult and occasionally impossible to tell which version was the final one. The same problem is present in the usurpation of cartouches, where usually most if not all of the plaster has disappeared. Where the order of succession is in doubt, the evidence of usurped cartouches is not always clear. While some scholars feel confident they can tell which royal name is earlier, disagreements among them indicate that taking a positive stand is hazardous.

"We must return to the matter of the new clothes of Paynedjem. In one version of the decoration he wore a royal kilt, had on a royal head-dress (but no royal ureaus on his forehead as far as we can determine), and had a protective vulture or sun disk over his head. In the other he had on a loose garment with kimona-like sleeves and a flowing, sometimes flounced, skirt, while over his head was a hieroglyphic inscription.

"Now Paynedjem was the second successor of Herihor, the First Prophet of Amon who, in the Temple of Khonsu, had proclaimed himself Pharaoh. While still First Prophet he continued the construction of the Temple of Khonsu, left unfinished by Ramses III and IV, at the instruction of Ramses XI. We know, from an inscription of Payankh, father of Paynedjem and successor of Herihor, that Ramses XI was still alive after the disappearance of the latter. Of Payankh we know little else except that he was

in charge of the reburial of several of the kings, that he led the Egyptian armies in a campaign in Nubia, and that he was the father of Paynedjem.

"Paynedjem, who almost always puts his father's name after his own, accepted the suzerainty of Smendes, the Pharaoh who ruled from Tanis after Ramses XI. This First Prophet did use, at the beginning of his string of titles in a few inscriptions in the Temple of Khonsu, both the royal 'Horus name' and the title we translate 'King of Upper and Lower Egypt', but he does not enclose his name in a cartouche. In the latter years of his life he claimed full kingship, with royal prenomen and nomen.

"Thus it would seem logical that he first was shown in priestly garments and later in those of his kingship. One scene in which he wears an unaltered royal kilt would then be the last relief executed, subsequent to his elevation to the kingship. A careful examination of the changes, with special attention to the plaster over the original reliefs, has convinced David Larkin, Charles VanSiclen, and me that the opposite is true. The earlier reliefs showed Paynedjem in royal regalia; later these were covered with plaster and the First Prophet donned his priestly robes. The one untouched relief must just have been overlooked.

"For the strange state of affairs that our investigations have revealed there could be many explanations. At one extreme it could be supposed that Paynedjem had overreached himself and political necessity had required a retreat. But there is no evidence of any diminution of his great power as First Prophet. At the other extreme it could be argued that his artists, insufficiently instructed, followed the style of the reliefs of Herihor close by. Then when Paynedjem discovered the error, he had the reliefs corrected. But such conjecture is not the primary purpose of our work; it is rather to accurately study, copy, and publish the evidence so that others may use it in full confidence."

TO THE RETIRING DIRECTOR OF CHICAGO HOUSE AT LUXOR

by Carl E. DeVries, Associate Professor, Oriental Institute,
University of Chicago

It is more than 37 years since Charles Francis Nims first set foot in Egypt in 1934. Little could he have guessed at that moment that for three and a half decades he would spend more time in that country than in his homeland. He joined the Epigraphic Survey, which was primarily concerned with the work at Medinet Habu, the mortuary temple of Ramses III, in 1937.

The staff of the group in the Luxor area had begun work in 1924 and for some years had been housed in "old" Chicago House, located on the west bank of the river on the site where Sheikh Ali's hotel now stands. Part of that building was incorporated into the present hotel, but much of it was surrendered to the termites and in 1931 a "new" Chicago House of concrete and steel sprang into being on the Luxor side of the river, about midway between the temples of Luxor and of Karnak. In 1940 the work of Chicago House came to a halt because of World War II; all was quiet there during the war years except for the burglarizing of the place and for the aborted plans for a Chicago House meeting of the Allied heads of state.

In 1946 Chicago House again became the scene of bustling epigraphic activity, though the action was limited to the east bank for some time because of the shortage of automotive and boat supplies. Dr. Nims was present again, first in the primary role of photographer, but soon in the dual responsibility of photographer-epigrapher.

In 1964 Professor Nims became Field Director of the Epigraphic Survey at Luxor, succeeding his seminary schoolmate, George R. Hughes, the present Director of the Oriental Institute, to whom I am indebted for much of the information in this tribute. At that time the Epigraphic Survey had taken on the responsibility for the publication of the tomb of Kheruef and was aiming at the imminent conclusion of the recording of the 20th Dynasty structures at Medinet Habu. Seven volumes of Medinet Habu were already completed; Volume VIII, The Eastern High Gate, was to be the editorial burden of the new director. Late in 1966, the attention of the expedition turned to the Temple of Khonsu at Karnak.

The most frustrating and painful season for Charlie came in 1969-70, when he shattered the Expedition safety record and both of his heels in a fall with a ladder in the forecourt of the Khonsu temple. He received prompt medical attention and was carefully nursed back to mobility by Mrs. Nims.

Dr. Nims participated in the refinement of the epigraphic techniques which are the earmark of the Epigraphic Survey and which have resulted in a number of publications which are the standard for excellence in epigraphy. Because many people may not appreciate the value of the product of epigraphic recording, a brief statement is relevant. 1. The careful student of a text or a relief often needs to see the material in its actual condition, with a knowledge of the state of the wall and of the exact form of the hieroglyphic signs. 2. Many of the monuments are deteriorating at an increasing rate and this

acceleration may become more rapid with added industrial pollution of the atmosphere and with a raised water table resulting from perennial irrigation. Although some physical steps must be taken to save the monuments, it is imperative that an exact record of the monument be made, not only to preserve the monument in the form of drawings but also to make it available in book form for scholars all over the world. To this end the efforts of Charles F. Nims were directed for many years and his contribution to this goal has been of considerable importance.

This tribute would not be complete without a special comment on the part of Mrs. Nims in the accomplishments of the Epigraphic Survey. Over the years the directorship has been a cooperative effort of husband and wife. Myrtle shouldered the load of the household, cared for the well-being of the staff, and beautified the place with the flowers which were her particular interest. She also pitched in to give CFN a hand with the laborious task of the accounts, spending hours in the balancing of pounds and piastres. Evidences of her presence at Chicago House should long remain in the library, where her skill in bookbinding is attested by many volumes. The wife of an expedition director has many and varied tasks and Myrtle was always involved in, if not engulfed by, expedition duties of many kinds.

Having spent six busy, happy seasons in Luxor, I am aware of the complexities of six months of expedition life each year. I am happy to have this opportunity to write my word of appreciation for my association with Charlie and Myrtle and to wish them every happiness as they return to Chicago to settle in their pleasant apartment home.

The Epigraphic and Architectural Survey, conducted by the Oriental Institute, University of Chicago, is funded by the Smithsonian Institution through the American Research Center in Egypt.

IMPRESSIONS OF A FELLOW TRAVELLER (continued from the Newsletter July 1971)

by John L. Foster, Professor of English, Roosevelt University

The text here translated occurs as a hieroglyphic inscription in Luxor Temple on the west wall of the first court and just to the north of the doorway. I heard of this text by chance while I was in Luxor during March, 1971, walked down to the

Temple to copy it, worked out a literal translation, and finally came up with the version below. The text strikes me as too elaborate to be merely a string of titles or an historical document, and I have translated it as a royal love song.

For a Portrait of the Queen
in Luxor Temple

This was a princess.
Of the line Royal, lady most praiseworthy
and a woman of charm, sweet for love,
Yet Mistress ruling two countries,
the Twin Lands of Sedge and Papyri.

See her, her hands here shaking the sistra
to bring pleasure to God, her father Amon.
How lovely she moves,
her hair bound with fillets,
Songstress with perfect features,
a beauty in double-plumed head-dress,
And first among harim women
To Horus, Lord of the Palace.

Pleasure there is in her lips' motions,
all that she says, it is done for her gladly,
Her heart is all kindness, her words
gentle to those upon earth.
One lives just to hear her voice.

On this wall, by this door, she stands singing,
Great Royal Wife of the Sovereign
(and a girl King Ramesses loved),
Consort to Power and Majesty,
She is Queen of the Realm, Nefertari.

END OF AN ERA

by Atteya Habachi, ARCE, Cairo

On October 28, 1971, one of the most interesting landmarks in Cairo was destroyed. The famous Cairo Opera House, built by the Khedive Ismail over 100 years ago, was reduced to ashes in a few hours.

An alarm was turned in to the Emergency Police about 7 o'clock in the morning, but although the Cairo Fire Brigade arrived on the scene within a very few minutes, the fire had already spread to every corner of the building. Two hundred and fifty firemen coming even from the suburbs of Cairo could only contain the fire and prevent it from spreading to other buildings in the area.

Priceless masterpieces, such as the original scores of the many world-famous operas including Verdi's "Aida", scenery painted by great Italian artists, costumes of kings and warriors, musical instruments, books and invaluable notes, jewelery, furniture, etc., were consumed by the flames. A Greek ballet season was scheduled to start the very evening of the accident. The fire completely destroyed the instruments, costumes and equipment of the troupe.

The Cairo Opera House, one of the oldest in the world, was opened in 1869 by the Khedive Ismail and his distinguished guest, the Empress Eugenie of France, who came to Cairo for the opening of the Suez Canal. Verdi, the great Italian musician, was charged by the Khedive with writing an opera with an Egyptian theme for this occasion. But in 1869 this opera was not yet completed, and in its stead the famous opera "Rigoletto" was played at the inauguration of the Opera House. Two years later, on Xmas eve, the immortal opera "Aida" had its world premiere at the Cairo Opera House.

In 1971 it was decided to celebrate the centenary of the premiere of "Aida" on the 24th of December. Meetings were held at the Ministry of Culture to discuss final arrangements. Everything was ready for the great evening, but even those plans were destroyed by the fire.

The Opera House was built rapidly in six months, mostly of wood, but it was filled with treasures which included forty thousand costumes, some decorated with gold, silver, and precious stones, a famous collection of crowns, a collection of arms, some dating from the Middle Ages, acquired year after year by the different directors and the troupes.

In 1964 a project for the building of a new opera house had been studied by the Egyptian authorities and by Mr. Portman, architect of some of the world's most luxurious opera houses. This year the re-building of the Opera House has been included in the plans of the Ministry of Culture. We hope that in the near future we will have a new and modern opera house which will once again be the center of the cultural life of Egypt.

SPORTING INTERLUDE

by John Dorman

You've never seen anything like it. The previous day was warm, still and cloudless, one of those days which succeed each other with delightful regularity in the Egyptian mid-winter. And the day after was almost the same, although the gentle breeze of two days before had shifted around to the south. But Wednesday, December 22, the day of the race, the sky was already darkening in the early morning, by noon the wind started to rise and by one o'clock the rain began to fall - heavy drops at first, changing to a steady downpour which soon became sheets of rain driven by a cold north wind. In the next few hours we had three times the average annual rainfall for Egypt.

The spirits of the pharaohs, restless in their glass sarcophagi in the Cairo Museum, were furious at this invasion of the privacy of the Nile, exclusive waterway of their riparian forebears and descendants for over five thousand years, by the long-haired mods from the New World. There was no question but that the elements favored the home shells of the combined Ein Shams-Cairo University and the Egyptian Police over those of Harvard, Yale, Oxford and Cambridge in the Second Annual International Nile Regatta.

Egyptian friends had invited us out in their boat to see the races, even before they knew we had more than a passing interest in the outcome. Our hosts had assumed for some reason that our loyalties were to Yale. We remonstrated gently but in order that the mistake not be repeated, we unostentatiously fixed to the mainstay of the boat a pennant with a large white H on a crimson background, fashioned the previous evening by our daughter. Other passengers included one of our Fellows, a Harvard alumnus, and his wife and the coach of last year's Harvard Freshman crew, himself an oarsman of collegiate and olympic renown.

The boat, a 25-foot felucca with a sail, an inboard motor and a small cabin, picked us up midway between Cairo and the Maadi Yacht Club, where the race was to end. By this time the rain had drenched everything in sight, including us. We crossed the plowed field to the rock which was to act as our

slippery point of embarkation, and the mud on our shoes was two inches thick. No place to clean it off, so we tracked it aboard. The ladies huddled in the cabin, already soaked but now out of the rain, while we waited for the owner to return by car from Maadi, where he was checking to see whether the race had been cancelled. Three quarters of an hour later he appeared. The race was still on and we shoved off, the rais, a sixty-year old Nubian, at the tiller.

The rain was still coming down hard, time was passing and we were already late. We headed upstream with all the power our 6 horsepower motor could muster. Too much speed. Soon the motor started to smoke and the occupants of the cabin were forced to abandon it for the deck. Wet rags were passed from hand to hand from the Nile to the engine and back. Distracted by the excitement, our hostess, who had taken the tiller while the rais and her husband were ministering to the engine, ran us hard into a mudbank submerged in the middle of the river. We stuck.

But fast. We all came forward to rock the boat, then we all gathered aft. The rais went overboard, where he stood up to his waist in water, pulling and shoving. We crowded on the port side, then on the starboard, the rais putting all his weight on the end of the boom which was out at right angles to the hull. To no avail. Our keel was solidly embedded in concrete.

We ate our sandwiches, gulped the coffee, opened some Stella beer and took stock of our position.

We were opposite the military hospital but some 200 yards out from shore. Some patients wandered out onto their balconies to watch us, but they were out of hailing distance and anyway were obviously in no position to help us. If worse came to worst, we could probably wade ashore, but toward the west bank, a maneuver which would leave us wet, shivering and isolated without a boat on a small island in the middle of the Nile. The deep channel separated us from the east bank. It was almost time for the races to start, and in the distance we could make out water-skiers performing in front of the Maadi Yacht Club, part of the program preceding the race. The rain had now subsided to a drizzle. And we waited.

Two launches filled with men in business suits, obviously officials heading upstream for the race, passed us within hailing distance. We hailed them, but to no avail. They must have heard us, because the officials seemed to confer among themselves before proceeding on their way.

Next, a motor barge churning along at a great rate up the channel. Not even a glance in our direction, despite our urgent pleas.

Finally, the police patrol, an open boat with eight river policemen in it, also headed upstream. This, we realized, was our last chance. We had probably missed the races by now, but one of our passengers had reservations on the 7 p.m. train to Luxor ... and we had a pregnant wife aboard who was expecting in another few weeks. We called lustily in Arabic and in English, waving and gesticulating wildly. Finally, with obvious reluctance and considerable caution the police boat, with a man at the bow measuring the depth of the water with a pole, gingerly approached us and threw us a line.

They pulled, we reversed our motor full throttle, shifted the weight on our boat and moved not one inch. After fifteen non-productive minutes, all nine of us passengers transferred to the police boat, leaving the rais alone to operate the engine. The boatswain of the police boat, defying the advice of his own crew, his new passengers, and the man at the bow sounding the river bottom, headed away from the channel, toward the island, and promptly ran the police boat aground. The time for the departure of the train for Luxor was approaching, we were that much closer to the delivery date of the pregnant wife, and it would soon be getting dark, but at least the rain had stopped.

Then things happened fast. The police boat became unstuck and, having tried every other direction, the boatswain finally headed toward the channel with our boat in tow. With one desperate wrench, our boat was suddenly free; we again boarded it and headed upstream, sail up and the motor, now cool, functioning normally. Ten minutes later we were lined up at the finish line just as the eights appeared in the distance, churning up the water.

Not until they were finishing could we identify the color on the oar-tips, but there it was, red-oared boat in the lead with open water between it and the second boat. We learned the order in which they finished from the press the next day: Harvard, Oxford, Police Club, Yale, Cambridge, Cairo-Ein Shams.

The late afternoon had cleared, the sun was just setting and the darkening sky for a brief moment took on a bright crimson glow.

The following morning, the race forgotten, I was showing some visitors through the Mummy Room of the Cairo Museum. We had paused for a minute before the case inscribed with the name of Ramses II and just as I was about to begin my explanation, I was interrupted by a voice, low but unmistakable, immediately behind me which intoned "Wait till next year!" I wheeled around, but all the mummies slept on in their eternal sleep. It was then I noticed for the first time the half-smile on the face of Amenophis III, a smile which I swear had not been there when we had passed his case only minutes before.

NOTES ON ACTIVITIES IN EGYPT

Department of Antiquities

The Minister of Culture, Dr. Mohamed Abdul Kader Hatem, accompanied by Dr. Gamal Mokhtar and Dr. Henry Riad, will attend the opening of the Tutankhamen Exhibition in London on March 29.

Plans for the reorganization of the Department of Antiquities have not yet been finalized.

ARCE

The President of the ARCE, Professor John A. Wilson, and Mrs. Wilson were in Egypt for the months of February and March. During this time Professor Wilson consulted on matters relating to the Cairo Center, made a number of calls on Egyptian officials, served as consultant on the Akhenaten Temple Project, and spent some time at Chicago House in Luxor.

During the latter part of December and the beginning of January, Professor Morroe Berger, Vice President of the ARCE, and Mrs. Berger visited Cairo. Professor Berger consulted with each of the Fellows and delivered two lectures, the first on December 28 to the students and faculty of the Department of Sociology of Cairo University on "Sociology in the United States" and the second on January 4 to the Department of Sociology of the American University in Cairo on "Sociology of Literature".

On March 1 Dr. Edward Wente assumed the directorship of Chicago House in Luxor, succeeding Dr. Charles F. Nims.

Also on March 1 Professor Donald B. Redford of Toronto University and Research Associate of The University Museum of Pennsylvania University, succeeded Ray Winfield Smith as Director of the Akhenaten Temple Project. As of that date ARCE assumed the administration of the project, which is sponsored by The University Museum and funded by the Smithsonian Institution.

Fellows

The series of Fellows' seminars, held at the ARCE office, has become a part of the regular program of the Center. At each session two Fellows present the projects on which they are working, or some aspect thereof, after which there is time for questions and discussion. The seminars, which are open to wives, friends and interested scholars from other institutions, are informal, and light refreshments are served. Attendance has been between 20 and 25.

The first of this year's series was held on November 3, when Dr. Afaf Lutfi Marsot spoke on "The Liberal-Constitutional Party in Egypt from 1919 to 1936" and Dr. Jere Bacharach on "Black Mercenaries in the Egyptian Army in Medieval Times". On February 9 Dr. W. Herbert Dixon, Assistant Professor at the American University in Cairo, lectured on "Narcotics, Legislation and Islam; An Egyptian Case Study", and Dr. Donald Reid, Assistant Professor at Georgia State University, on "The Emergence of Professions in the Modern Arab World". On March 15 Mr. Elye L. Pitts, Ph.D. candidate at Stanford University, spoke on "Occupational Education and Training for Development: An Egyptian Case", and Dr. Clement Moore Henry, Visiting Associate Professor at the American University in Cairo, on "The Engineering Profession in Egypt: A Case Study of Modernization".

On February 22, 1972, Derek Dykstra, son of ARCE Fellow Darrell Dykstra and his wife Ginger, was born at the Dar al Shifa Hospital. Two other very junior ARCE Fellows are expected within the next six months.

Other

Mr. Lanny Bell, Director of the University Museum Expedition to Dra Abu el-Naga, in early February resumed the work of cleaning, clearing and recording the tombs of the two Ramesside High Priests of Amon, Bekenkhons and Nebwenenef. In addition to numerous pieces of shawabti and papyri the expedition recovered from the long shaft of the tomb of Nebwenenef a roll of papyrus, probably dating from 4-500 B.C., intact and apparently containing texts from the Book of the Dead, as well as the handsome head and shoulders of a female figure.

The President of ARCE and the Director of the Cairo Center together visited a number of expeditions in the Luxor area during mid-March. In addition to The University Museum's expedition at Dra Abu el-Naga, visits were made to: the Austrian concession in the Assassif, where the expedition under Dr. Manfred Bietak had just commenced a month-long season and was finishing work on a Saitic tomb discovered during the previous season; the contiguous German concession, although time did not permit a visit to Dr. Dieter Arnold, who is now working in the Intef Cemetery of El-Tarif; the site of the Belgian concession, where Dr. Herman De Meulenaere completed his last season in January; the restoration of the Temple of Hatshepsut at Deir el-Bahari by the Polish expedition under Dr. Zigmund Wysocki, who was debating the advisability of roofing over the reconstructed columns on the third terrace of the Temple; the facilities of the Franco-Egyptian Center in Karnak; the Temple of Osiris Hk{dt in Karnak, where Professor Redford will soon renew his clearing and epigraphic work under the auspices of the ARCE and the Society for the Study of Egyptian Antiquities with the support of the Smithsonian Institution; and the work of the French Institute at the Temple of Montu in the Karnak complex, directed by Dr. Jean Jacquet.

Back in the Giza area, the President and the Cairo Director, accompanied by Dr. Kent Weeks and Dr. Ahmed Sanadili of the University of Cairo, visited the concessions of: the Austrian expedition under Dr. Kromer, located on the northeastern edge of the Eastern Ridge escarpment, which to date has produced primarily Old Kingdom sherds; the French expedition of Dr. Jean Yoyotte, located along the southern sector of the Eastern Ridge, which has just begun operations in what appears to be a promising area; and of the University of Cairo, under Dr. Sanadili, which includes the workers' village and is located southeast of the Mycerinus Pyramid.

At a ceremony on February 2, Mr. Duncan Cameron, Director of The Brooklyn Museum, formally presented to Dr. Henry Riad, Director of the Cairo Museum, a plaster cast of the bust of Ny-User-Ra (2370-2360 B.C.), original of which is in the Memorial Art Gallery in Rochester. Professor Bernard V. Bothmer, who was present at the ceremony, had identified the bust as the top half of a statue whose torso is in the Cairo Museum.

Dr. Alexander Lezine, who was to have directed a French expedition in a newly acquired Islamic concession at Fustat, died en route to Cairo, where he was to have begun excavations during the first week in March.

Mr. Joseph N. Greene, Jr. arrived in Cairo on February 11, where he succeeded Mr. Donald Bergus as Chief of the U.S. Interests Section of the Spanish Embassy.

The Center's Guest Book

The first three months of 1972 have seen an influx of tourists to Egypt which has been unprecedented over the last five years. Hotels in Cairo and Luxor are full and reservations must be made two to three weeks in advance. And, with the tourists, we have welcomed a gratifying number of scholars, among whom are many old friends, to the Center.

Our first visitor of the New Year was Rowland Ellis, Egyptologist, who returned to the sunshine of Egypt after having spent his first year of retirement from the Ministry of Culture in England. Mrs. Yedida Stillman, ARCE Fellow, arrived with her husband for continuance of her research on Female Attire in Medieval Egypt. Dr. Josephine Harris of Wilson College, Chambersburg, Pa., accompanied by Mrs. Cornelius Brink and three undergraduates from Wilson College started a five-week study-travel period in Egypt. Dr. Otto Meinardus, authority on Coptic history, formerly from Cairo and currently pastor of Saint Andrews American Church in Athens, called at the Center. Mr. Dows Dunham, accompanied by his wife and daughter, began a three-week visit to Egypt, renewing old friendships made in the days when Mr. Dunham served with Reisner on the Harvard Expedition at Giza before being named Curator of the Egyptian Collection at the Boston Museum of Fine Arts. Dr. Virgil Barnes, geologist from the University of Texas in Austin, and Mrs. Barnes, came to Egypt on Smithsonian funding at the invitation of the Egyptian Government to accompany a Geological Survey team on a trip to the Western Desert. Dr. Jean Yoyotte, about to begin work in a concession south of the Mycerinus causeway, and Mrs. Yoyotte called. Dr. Edward F. Wente, on his way to assume the directorship of Chicago House in Luxor, called to discuss administrative procedures. Mr. Duncan Cameron, Director of The Brooklyn Museum, accompanied by Mr. Bernard Bothmer, began a ten-day visit which took them to Luxor. Mr. Christopher Thoron, President of the American University in Cairo, called to discuss the possibility of collaborating with the ARCE on a research project. Other visitors to the Cairo Center during January included: Mr. and Mrs. G. William Cottrell, ARCE members from Hillsboro, New Hampshire; Mr. Edward Hughes of Beirut, currently writing a book on the Near East; Professor Ramses Awad of Ein Shams University; Mr. Denis G. Paz of the University of Michigan and the London School of Economics; Mr. Peter Stewart and Mr. Carl Schieren of the AUC; and Mr. Walid Kazziha, Ford Foundation Fellow from Beirut.

President of the ARCE, Professor John A. Wilson and his wife arrived from Chicago in early February to remain approximately two months and were joined later by their children, Dr. and Mrs. F. Thomas Wilson, Mr. and Mrs. Stanley F. Myers and Mrs. Connie W. Glaser. Mr. Chris Peratino, Director of the Office of

Audits of the Smithsonian, accompanied by Mr. Pat Stanton, spent two days in the office discussing fiscal procedures. A team of four Americans from the Environmental Protection Agency to explore possible projects in Egypt included: Dr. Thomas Le Pine, Dr. John L. Buckley, Dr. A. F. Bartick and Dr. Lawrence A. Plumlee. Other visitors calling at the Center during February included: President Eldon E. Breazier of Tarkio College, Missouri, and Mrs. Breazier; Mr. Abdel Mogoud Hassan of the Egyptian Ministry of Information; Mr. Hassan El Abd of the Ministry of Economy and Foreign Trade; Prof. and Mrs. Philippe Lauer, with the Department of Antiquities at Saqqara; Dean Frank Blanning of the A.U.C.; Prof. Rupert Emerson from Harvard; Mr. John Cooley of the Christian Science Monitor; Mr. Geoffrey Pearce of the National Museum of Copenhagen; Mr. Arnold Collins of ABC News; and a number of graduate students from the AUC.

One of the first visitors to the Center in March was Mr. Joseph N. Greene, Jr., newly arrived Chief of the U.S. Interests Section of the Spanish Embassy. Dr. Fred Wendorf, accompanied by his wife and two children, arrived in Cairo from Ethiopia before leaving for the Dakhla Oasis, where he will spend a month surveying prehistoric sites. Other signatures in the Center's Guest Book for March included those of: Judge Jasper Y. Brinton, Said Gohary of the Akhenaton Temple Project, Dr. Christen Muller of Gottingen, Mr. Elie Kioumgi of Cairo, Miss Wendy Scott Kenney of Chicago, Director of the Department of Political Science at the AUC Dr. David H. Johns, Inspector of Antiquities at Saqqara Ali El Kholi, Miss Margaret Wright of Toronto, and Miss Gail Mallen of Akhmim in Upper Egypt.

The two lectures held at the Center during January and February attracted not only the close friends of ARCE but a number of Cairo residents who have less occasion to call regularly at the Center, including: Professor Serge Sauneron, Director of the French Institute, and Mrs. Sauneron; Dr. G. Haeny, Director of the Swiss Institute and Mrs. Haeny; Dr. William Stoetzer, Director of the Dutch Institute, and Mrs. Stoetzer; Dr. Carla Burri, Director of the Italian Archaeological Center; Mr. Sgibnev and Miss Karol Mysuwiec of the Polish Center of Archaeology; Mr. Edward Penney, Cultural Attache, and Mr. Richard Higgins, Consul, U.S. Interests Section, Spanish Embassy; Dr. Manfred Bietak, Director of the Austrian Archaeological Mission; Professor Jean Yoyotte, Director of the French Expedition at Giza; Mr. Lanny Bell, Director of The University Museum, Pennsylvania, Expedition at Dra Abu el-Naga; Dr. Henry Riad, Director of the Cairo Museum; Antiquities Inspector Essam el Banna, Giza; Dr. Hishmet Messiha, Inspector of Excavations in the Department of Antiquities; Dr. Ahmed Fakhry, Egyptologist; Dr. Hussein Fawzy, President of the Institut d'Egypte; Dr. Zaki Iskander, Director General of Antiquities; Dr. Kent Weeks of the AUC; a number of other professors, students and laymen interested in the history of Egypt.

